A Beginner's Guide to

Islamic Creed

Translation of Kitāb al-Áqāýid

SHAYKH SAYYID MUHAMMAD NAYIMUDDIN MURADABADI

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A Beginner's Guide to

ISLAMIC CREED

BEGINNERS ~ GUIDES

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Translation of Kitāb al-Áqāýid

SHAYKH SAYYID NAÝĪMUDDĪN MORADĀBĀDĪ

(1300 -1368 AH / 1883 -1948 CE)

Translation and Notes

ABU HASAN

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The Starter's Guide to Islamic Creed

Translation of Kitāb al-Áqāýid

Original Urdu
Ṣadr al-Afāđil Shaykh Sayyid Naýīmuddīn Murādābādī

Translation and Notes
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HONORIFICS

عَزَّوَجَلَّ	*ázza wa jall*	Glorified, Hallowed and Exalted is He
سُبْحَانَهُ وَتَعَالَى	*subĥānahu wa táālā*	Glorified and Exalted is He
ﷺ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	*ṣallAllāhu álayhi wa sallam*	May Allāh Bless him and upon him be peace
عَلَيْهِ السَّلَامُ	*álayhi's salām*	Peace be upon him
عَلَيْهِمُ السَّلَامُ	*álayhimu's salām*	Peace be upon them
رَضِيَ اللهُ عَنْهُ	*rađiyAllāhu ánhū*	May Allāh be Pleased with him
رَضِيَ اللهُ عَنْهُمَا	*rađiyAllāhu ánhumā*	May Allāh be Pleased with both
رَضِيَ اللهُ عَنْهَا	*rađiyAllāhu ánhā*	May Allāh be Pleased with her
رَضِيَ اللهُ عَنْهُمْ	*rađiyAllāhu ánhum*	May Allāh be Pleased with them all
رَضِيَ اللهُ عَنْهُنَّ	*rađiyAllāhu ánhunna*	May Allāh be Pleased with them all (fem.)
رَحِمَهُ اللهُ	*raĥimahullāh*	May Allāh táālā have mercy upon him

TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Letter	Latin Character
ا أ ء	a	ط	ṭ
ب	b	ظ	ż
ت ة	t	ع	Á, Í, Ú, Ý á, í, ú, ý
ث	th	غ	gh
ج	j	ف	f
ح	ĥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y
ص	ṣ	إ	i
ض	đ		

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

PREFACE

All praise to Allāh ﷻ, the Lord and Creator of all worlds. Blessings and peace upon our master Muĥammad ﷺ, the most beloved of Allāh in His entire creation, the chief of all prophets and messengers; he, who was sent with guidance and as a guide to the world. O Allāh! We ask Thee to guide us towards truth and upon the right path.

This is a beginner's guide to Islamic creed written by Ṣadr al-Afāđil Mawlānā Sayyid Naýīmuddīn Murādābādī رَحِمَهُ ٱللَّهُ.

wa billāhi't tawfīq.

Abu Hasan

25th Ṣafar 1439

14th November 2017

1. THE CREATOR OF THE UNIVERSE

Everything in this world is subject to change and everything will cease to exist at some point in time. Everything was created [after having not existed previously] and therefore, there is certainly someone who creates and annihilates these things.

There is an absolute Creator and Annihilator of everything and His name is Allāh سُبْحَانَهُ وَتَعَالَىٰ.

He has alway existed and will exist forever. He has created everything in the universe – the heavens, the earth, the moon, the stars, humans, animals and everything that exists. He gives sustenance to everything. Everyone and everything depend upon Him ﷻ.

He is the one who gives sustenance; it is only He who gives life and death [to everyone]. He is the absolute Owner and Lord of everyone – no one can defy His Command.

He is Perfect in every way and He is free from every defect, flaw or fault. He knows everything, whether manifest or hidden – nothing is concealed from His absolute Knowledge. Just as Allāh ﷻ has existed from eternity, so also do His Attributes exist from eternity [without a beginning]. Everything in this world is created.

We are all His slaves. He is far more Benevolent towards us than our own parents; He is Merciful, forgives sins and accepts repentance. His authority is absolute, His hold is supreme and powerful – none can escape His grasp or can be released from it, except by His own Will. Honour and disgrace are in His Power. He gives honour and disgrace

to whomsoever He pleases – He can make whomsoever He wishes, wealthy or poor. Whatever He does is full of Divine Wisdom and is absolutely just. He will grant Paradise to Muslims and punish disbelievers by sending them to Hell. All His actions are full of wisdom – irrespective of whether His creation can comprehend it or not.

His favours and bounties upon us all are countless and infinite. He alone is worthy of worship and none other than Him can be worshipped.

Allāh ﷻ is Ever-Living, All-Powerful, All-Hearing, All-Seeing, He Who Speaks; He is All-Knowing; He is One with an Absolutely Independent Will. He is not the father, nor the son of anyone; He does not have a wife or a relative. He is free from such attributes.

It is He who created everything[1]
Allāh, my Absolute Master

Greatest of all, He is the Supreme
Allāh, my Absolute Master

Creator of the universe, Owner of all
He alone is Eternal, Ever-Living; all else will perish

The Real Master, the Real Lord Almighty
Allāh, my Absolute Master

It is He who gives sustenance to all
Everything we receive is from His Bounty

Giver of Provision, Master, Sustainer
Allāh, my Absolute Master

[1] *This is a poem in the original book and retained here in translation without rhymes.*

We are humble slaves of Allāh
He alone gives life and death

Perfect He is; unlike anyone, anything
Allāh, my Absolute Master

First and Last, Unseen but Ever-Present
He Sees Everything, He Knows Everything

Knower; has Absolute knowledge of everything
Allāh, my Absolute Master

Glory be to Him, Wise is He
Giver of bounty, Merciful is He

My beloved, My Master
Allāh, my Absolute Master

Prostration [sajdah] is only due to Him[2]
Worship Him alone, He is the Only God

Allāh Allāh Allāh Allāh
Allāh, my Absolute Master

[2] Prostration or bowing down is of two kinds:

a) ***Tażimi***: Bowing down in respect or as a greeting: This was permitted in the past for some communities but it not allowed in our *sharīáh*.

b) ***Íbādah***: Bowing down as a form of worship. It is disbelief and outright idolatry to bow down in worship to anyone in the creation; this has never been permitted, not even among previous nations.

Questions I: The Creator

1. Has the world, this universe, always existed?[3]

Answer: No; certainly not.

2. Will the universe exist forever?

Answer: No. Because everything [created] will last, only until a time. It has not always existed and when its time is complete, it will perish.

3. Who creates and destroys things in this world?

Answer: Allāh ﷻ, the Most Exalted is the real Creator and Destroyer.

4. When was He born and how long will He exist?

Answer: He was not 'born' and will ***never*** cease to exist. Only that thing which has not existed hitherto can be 'born'. Allāh ﷻ has **always** existed, without a beginning – and will continue to **exist forever** without an end. He alone creates everything and He was not created by anyone. He exists by Himself. He alone annihilates everything[4] and He cannot be destroyed by anyone or anything.

5. Did Allāh ﷻ create the entire world all by Himself or does He have any partner in doing this?

Answer: He has no partner. Everyone is His slave and everything is created by Him. He has created everyone and everything. All that is in this world [and beyond] and all that exists in it was created by Allāh ﷻ.

---

[3] Has the world existed forever, eternally without a beginning? The answer is **no**.

[4] While others can be means and agents of annhilation, the real annihilator is Allāh ﷻ.

His Power is immense and all-encompassing – even the smallest particle cannot move without His Permission and Command.

2. PROPHETS ﷺ

llāh ﷻ has chosen some righteous men and sent them forth to deliver guidance to creation and to guide them on the right path; such men are known as **Prophets** ﷺ.

A prophet is a human being who receives revelation [*waĥy*] from Allāh. This revelation is sometimes brought by an angel, and sometimes received [by the prophet] directly without any medium.

Prophets ﷺ are divinely protected from sin. They have the most impeccable manners and virtuous habits. They are dignified and have eminence in every one of their attributes, such as their names, their ancestry,[5] their bodies,[6] their physical appearance, their speech[7] and their actions.[8] Their every state - whether movement or repose – is of the highest calibre and is far removed from anything that is commonly deemed disgusting or detestable.

Allāh ﷻ has bestowed the most perfect minds to them – they are extremely intelligent and immensely wise. All the intelligent minds of this world [i.e. non-prophets] put together, do not possess even a

[5] They belong to the noblest of families and have respectable parentage.

[6] Their bodies are free from physical defects which people find dislikable such as vitiligo (white patches) or deformities.

[7] Their speech is refined, eloquent and free from any blemish.

[8] Their actions are unimpeachable, righteous and just.

fraction of the intelligence of a single prophet. Allāh ﷻ informs them of many things from the hidden and the unseen [*ghayb*].

They obey Allāh ﷻ and worship Him. Prophets ﷺ deliver the message of Allāh to the people and guide them towards Allāh ﷻ.

Prophethood is a very exalted station. It cannot be attained by diligence or hard work. Suppose a person worships Allāh ﷻ all the time, fasts every day, weeps in prostration the whole night and every night, and spends all his wealth in charity for the sake of pleasing Allāh, and sacrifices himself for the religion; yet, in spite of doing all this, he cannot 'attain' or 'earn' prophethood. Prophethood is granted only by the Grace of Allāh and He gives it to whomsover He pleases.

It is obligatory to obey prophets and comply with their commands. Disrespecting Prophets or belying them, even in the slightest manner, is disbelief [*kufr*]. A person is not deemed a believer until one accepts and bears faith in all the Prophets [sent by Allāh].

Allāh ﷻ has bestowed honour upon prophets – عَلَيْهِمُ السَّلَام – and these men are most beloved to Allāh.

The prophet who brings a new law [*sharīáh*] is known as a *Rasūl*, meaning 'Messenger'.

Prophets ﷺ are alive in their graves; their lives are similar to their lives in this world. Death, is but an fleeting occurrence for them and that state will last only for a moment; thereafter, they become alive.

The first prophet to come in this world is also the first human: Sayyidunā Ādam ﷺ. There were no humans prior to him. Allāh ﷻ

created him, by His Divine Power, and created him without a mother or a father. Allāh ﷻ has made him His vice-regent on this earth.

Allāh ﷻ gave Sayyidunā Ādam ﷺ the knowledge of the names of everything. He commanded His angels to prostrate to him. Every human is a descendant[9] of Sayyidunā Ādam ﷺ.

Allāh ﷻ sent many prophets between Sayyidunā Ādam ﷺ [the first prophet] and our Master, Sayyidunā Muĥammad [the last prophet] ﷺ. The following prophets are mentioned in the Qur'ān:[10]

1. Sayyidunā **Ādam** [Adam] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَام
2. Sayyidunā **Nūĥ** [Noah] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَام
3. Sayyidunā **Ibrāhīm** [Abraham] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَام
4. Sayyidunā **Ismāýīl** [Ishmael] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَام

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[9] Modern science claims that humans [homo sapiens] evolved from other animals such as monkeys. They make up elaborate charts of classifications and believe in these as if these are empirically established facts; whereas, an astute reader can clearly see that these are ideas fleshed out with generous doses of hypotheses and conjecture and 'models'. These models are then cited as irrefutable fact for further hypotheses. Whenever some empirically observed aspect of life disproves their elaborate models, they shrug it away with a convenient alibi: "Evolution has not been able to explain why...". A refutation of evolution is out of the scope of this beginner's book. Here, we will only assert that Islām tells us that Sayyidunā Aādam ﷺ was the first human created by Allāh without any antecedent, and he was sent down on this planet from Paradise.

[10] Sayyidunā **Úzayr** ﷺ is mentioned in the Qur'ān and there is a difference of opinion about his being a Prophet, similar to the case of Sayyidunā **Khiđr** ﷺ, who is mentioned without name in Sūrah al-Kahf. However, **Dhu'l Qarnayn** and **Luqmān** are two names mentioned in the Qur'ān and by general agreement, they are not deemed Prophets.

5. Sayyidunā **Is'ĥāq** [Isaac] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
6. Sayyidunā **Yáqūb** [Jacob] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
7. Sayyidunā **Yūsuf** [Joseph] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
8. Sayyidunā **Mūsā** [Moses] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
9. Sayyidunā **Hārūn** [Aaron] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
10. Sayyidunā **Shuáyb** عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
11. Sayyidunā **Lūṭ** [Lot] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
12. Sayyidunā **Hūd** عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
13. Sayyidunā **Dāwūd** [David] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
14. Sayyidunā **Sulaymān** [Solomon] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
15. Sayyidunā **Ayyūb** [Job] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
16. Sayyidunā **Zakariyyah** [Zechariah] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
17. Sayyidunā **YaÎhyā** [John] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
18. Sayyidunā **Ilyās** [Elijah] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
19. Sayyidunā **Al-Yasá** [Isaiah] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
20. Sayyidunā **Yūnus** [Jonas] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
21. Sayyidunā **Idrīs** [Enoch] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

22. Sayyidunā **Dhu'l Kifl**[11] [Ezekiel] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ

23. Sayyidunā **Ṣāliĥ** عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ

24. Sayyidunā **Ýīsā** [Jesus] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ

25. Sayyidunā **Muĥammad** عَلَيْهِ وَعَلَىٰ آلِهِ ٱلصَّلَاةُ وَٱلسَّلَامُ

[11] It is said that **Dhu'l Kifl** is a second name of either Sayyidunā Ilyās ﷺ or Sayyidunā Zakariyyah ﷺ or Sayyidunā Yūshaá ﷺ [*Tafsīr Bayđāwī*]. It is also said that Dhu'l Kifl was not a prophet but only an equitable and righteous king; however, the man who abstained from sin, as mentioned in a ĥadīth is **Kifl**, not **Dhu'l Kifl**, and therefore he might be another person [*Tafsīr Ibn Kathīr*].

3. RANKS OF PROPHETS ﷺ

Ranks are given to Prophets ﷺ – some Prophets possess a greater rank than others.[12] Our Prophet, Sayyidunā Muĥammad ﷺ is the leader of all the prophets and has the highest rank among them. He is also the seal of all prophets [i.e. chronologically, the last of all prophets].

Allāh táālā concluded the line of prophets by sending our Master, the final Prophet ﷺ. There cannot be another prophet after the coming of our Master ﷺ. If a person believes even in the *possibility* of the coming of another prophet after our Master ﷺ, the person will become a *kāfir*.

All the Prophets عَلَيْهِمُ السَّلَام were given unique attributes, and the special attributes given to all other prophets were also given to our Prophet ﷺ.

Our Prophet ﷺ is the most beloved of Allāh táālā in the entire creation.

The path that leads to Allāh táālā is known only by the means and guidance of prophets,[13] and a man cannot attain salvation except by obeying them.

---

[12] Messengers are greater than Prophets, and five among them are the greatest, known as ***Ulu'l Ázm mina'r Rusul*** [The Most Prominent Messengers] and they are: Sayyidunā Nūĥ ﷺ, Sayyidunā Ibrāhīm ﷺ, Sayyidunā Mūsā ﷺ, Sayyidunā Ýīsā ﷺ and Sayyidunā Muĥammad ﷺ; our Prophet is the greatest of them all.

[13] This path cannot be known by conjecture, or by applying one's mind or exercising one's imagination or stumbling upon it by accident – such as inventions and discoveries.

Questions II: Prophets

1. Can there be a prophet among jinns or angels?

Answer: No. Only a human being can be a prophet – and only men among humans can be a prophet. A woman cannot be a prophet.

2. Can a non-prophet also receive revelation [*waĥy*]?

Answer: Revelation that is exclusive for prophets [*waĥy nubuwwat*] is not given to a non-prophet. Whoever believes that a non-prophet can receive this type of revelation is a *kāfir*.

3. Who else is immune from sin [*máṣūm*] apart from Prophets?

Answer: Apart from Prophets, only angels are immune from sin. No one other than Prophets and angels is granted immunity from sin.

4. What do you mean by 'immune from sin' [*íṣmah, máṣūm*]?

Answer: Those individuals who are divinely protected by Allāh from committing a sin are known as *máṣūm* – or immune from sinning. In other words, it is impossible for a *máṣūm* to commit a sin.[14]

5. Are Imāms[15] and Friends of Allāh (Awliyā'a Allāh) *máṣūm*?

Answer: Only prophets and angels are *máṣūm*. Nobody other than prophets and angels is *máṣūm*. Indeed, Allāh táālā safeguards His Friends from committing sins, but they are not immune from sin, such that it is impossible for them to sin.

---

[14] Because Allāh táālā has granted them Divine Protection.

[15] Eminent personalities, such as the descendants of our Prophet ﷺ.

6. What do you mean by the 'Knowledge of Names'?

Answer: Allāh táālā granted Sayyidunā Ādam ﷺ the knowledge of every created thing and the names of all things; this is known as the 'Knowledge of Names'.

7. How did the angels prostrate to Sayyidunā Ādam?

Answer: The prostration to Sayyidunā Ādam ﷺ by angels was one of respect, veneration; in the provisions of the Sacred Law [*sharīáh*] given to earlier nations, such a gesture of respect was permitted [but is disallowed in our *sharīáh*]. However, prostration of worship was never permitted for anyone in any age.[16]

[16] Because, only Allāh táālā is worthy of worship; worshipping anyone/anything other than Allāh is undoubtedly, an act of disbelief. There can be no compromise on this fundamental principle.

4. PROPHETIC MIRACLES (MÚJIZAH)

Things that are commonly deemed impossible, things that defy the laws[17] of nature are known as prophetic miracles [*mújizah*]. For example, bringing the dead back to life, splitting the moon into two, making fountains of clear and pure water spring from one's fingers etc.

If such supernatural events occur which support a person who claims to be a prophet, then such events are known as ***mújizah***. Many such miracles have occurred at the hands of [true] Prophets – and these miracles are a proof of their prophethood.

Men will believe in the truth of that prophet upon seeing such miracles as these are signs of the veracity of their claim; signs given to them by the Lord Almighty. The miracles perplex the mind and cause amazement and wonder – the mind is incapable of understanding how such a thing could happen. Even if an obstinate disbeliever refuses to acknowledge or believe in the prophet, many others with a sound mind will accept[18] and bear faith.

[17] Laws we are familiar with and observed to be so by common agreement.

[18] They will accept that such an action that contravenes laws of nature would not have been possible, if this claimant to prophethood was not true. Allāh táālā has allowed this to happen, as a sign that His prophet is indeed truthful.

A false claimant to prophethood will never be able to display such a miracle, and that which occurs will certainly not support his claim.[19]

The miracles of our Prophet ﷺ are numerous. The Ascension [*miýrāj*] is one of his famous miracles. Our Master ﷺ, went to Jerusalem and led all the prophets in a congregational prayer; from there, he ascended to the heavens and this entire journey occurred in a very short span of time in the night.

He ﷺ was given the loftiest station of closeness [*qurb*][20] to Allāh, that no other human or an angel, nor any prophet, nor messenger was ever granted. Our Master ﷺ was granted Divine Vision of Allāh – that is, RasūlAllāh ﷺ saw Allāh táālā with his waking eyes and heard the Divine Speech of Allāh. He ﷺ was shown the entire universe, the heavens and the earth, and was shown Paradise and Hell.

He ﷺ saw caravans on his journey from Makkah to Jerusalem and he described details about these caravans, the next morning [in Makkah].[21]

[19] If the false-prophet claims, for instance, that it will rain the next day – it would certainly not rain that day.

[20] This 'closeness' is a figurative closeness and not physical proximity; because, Allāh táālā is transcendent from distance and direction.

[21] The disbelievers of Makkah found it incredible that one could travel to Jerusalem and come back in a short period of the previous night and asked for proof. RasūlAllāh ﷺ said that he saw caravans of such-and-such description. True enough, the caravans matching that description arrived and our Master ﷺ was vindicated.

5. THE GLORIOUS QUR'ĀN

The Qur'ān is the Word of Allāh which He has revealed for the guidance of His slaves (humans and jinn). This Book contains the knowledge of everything and it is a book unlike any other. Nobody can compose a book similar to it. Even if all the people of the world join together[22] and cooperate, they will never be able to make a book like the Qur'ān.

Allāh táālā has revealed this Book to His most beloved Prophet, our Master, Muĥammad Muşţafā[23] ﷺ, similar to other books revealed to other prophets, such as: **Tawrāh**[24] to Sayyidunā Mūsā ﷺ, **Zabūr**[25] to Sayyidunā Dāwūd ﷺ, **Injīl**[26] to Sayyidunā Ýīsā ﷺ.

All those books contain the truth. We bear faith in all those books (that they were revealed by Allāh and were His Divine Speech). However, evil and mischievous people in previous nations altered those books and they are no longer in the original form in which they were revealed.

The Glorious Qur'ān is protected by Allāh táālā Himself. Therefore, it is in the same state as it was revealed in; it will remain unchanged forever. Even if the whole world unites to alter it, they will not be able to remove or add a single letter to the Qur'ān.

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[22] And pool their talents, knowledge and efforts.

[23] *Muşţafā*: The Chosen One.

[24] Known as the Old Testament or the Torah in Judeo-Christian terminology.

[25] Known as the Psalms in Judeo-Christian terminology.

[26] Known as the New Testament in Judeo-Christian terminology.

Questions III: The Qur'ān

1. Is there any heavenly book present in this world?

Answer: Yes, indeed [a Divine Book is present on the earth].

2. What do you mean by a 'heavenly' book?

Answer: The Word of Allāh (i.e., Book containing the Word of Allah).

3. Which book is it?

Answer: The Glorious Qur'ān.

4. What is written in it?

Answer: It contains all kinds of knowledge.

5. Why was the Book revealed?

Answer: This book was revealed for the guidance of the slaves of Allāh, so that they can know about Allāh and His Messengers, and so that they do things that earn the pleasure of the Almighty.

6. The Qur'ān was given to which prophet?

Answer: Prophet Muĥammad Muṣṭafā ﷺ.

7. When was it revealed?

Answer: Approximately 1450 years ago [as in 2020 CE].[27]

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[27] In the original Urdu, it is mentioned as 1300 years, according to the time when the book was compiled. Also, this is a general summation based on the year of migration (*hijrah*). The first verse was revealed approximately 1455 [lunar] years ago in Makkah [13 BH / 609 CE] and the last verse was revealed approximately 1431 [lunar] years ago [i.e. 11 AH / 632 CE] in Madīnah as of today in 1442 AH.

8. Did Allāh send down any book other than the Noble Qur'ān?

Answer: Yes. [Many books were sent down by Allāh prior to the Qur'ān]

9. What are those books?

Answer: We do not know the names of ALL the books; however, some are very famous and their names are: **Tawrah**, **Injīl** and **Zabūr**.

10. Is it possible to find the pristine, correct and unaltered version of the Tawrāh or Injīl or Zabūr?

Answer: Certainly not.

11. Why is that so?

Answer: The Christians and the Jews made changes by their own volition – they either added things that were originally not there, or removed things that were present in the originals.

12. Is it possible to find a copy of the Qur'ān which is unaltered?

Answer: Certainly. The copy of the Qur'ān found everywhere is the same one that was revealed and remains unaltered to this day.

13. Is the Qur'ān unaltered and untampered?

Answer: Yes. The Qur'ān cannot be altered. Not even a single letter can be changed [removed from or added into] this Book.

14. Why is that so?

Answer: This is because, Allāh táālā is its Protector.

15. Where can you find the Noble Qur'ān?

Answer: The Qur'ān is found everywhere – in every city, town, village and in the homes of all Muslims worldwide. Everyone, including small children, memorise the Qur'ān.[28]

16. How do you know that it is the Book of Allāh, the Word of God Almighty?

Answer: Just as no one can create things like Allāh táālā does, so also, nobody can bring a book like the Qur'ān. Thus, we learn that the Qur'ān is the Word of Allāh – because if it were the work of a human, someone else would have composed a similar book.

17. Do the Hindus have any Divine Book given by Allāh?

Answer: No.

18. What are the Vedas?

Answer: Vedās are poems composed by ancient [Indian] poets.[29]

[28] Some Muslims memorise the whole book and are called as *Ĥāfiż*, The Memorisers. Every Muslim though is taught to memorise some chapters of the Qur'ān.

[29] The Hindus consider them as sacred scriptures.

6. ANGELS

ngels are faithful and honourable slaves of Allāh táālā. They never disobey Allāh. They are divinely protected from committing sins. Their bodies are made of light. They do not eat or drink. They are always busy in worshipping Allāh táālā.

Allāh táālā has granted them the power to assume any shape they want. They are appointed to carry out various tasks such as:

- Guarding Paradise
- Guarding Hell
- Writing the deeds of men
- Delivering sustenance
- Causing rainfall
- Fashioning the faces of children in their mothers' wombs
- Protecting humans
- Seizing souls [i.e. administering death]
- Interrogating the dead in their graves
- Administering punishment
- Delivering the greetings and prayers of blessings upon our Master, RasūlAllāh ﷺ invoked by Muslims
- Bringing revelation to Prophets ﷺ.

Allāh táālā has given immense strength and incredible powers to angels. They can perform feats which a hundred thousand humans put together will not be able to do.

The following four are the greatest among all angels:

1. Sayyidunā Jibrīl
2. Sayyidunā Mīkā'īl
3. Sayyidunā Isrāfīl
4. Sayyidunā Ázrā'īl[30] [the Angel of Death]

[30] The names **Mika'īyl** and **Jibrīl** are mentioned in the Qur'ān; the name of **Isrāfīl** is mentioned in the ĥadīth and the name **Ázrā'īl** is not mentioned in either the Qur'ān or the sunnah, where he is only referred to as: *Malak al-Mawt* [the Angel of Death]. However, the angel is commonly known by this name; some have said that it is probably derived from Jewish narrations. Allāh táālā knows best. Also, the name is pronounced both with *fat'ĥah* and *kasrah* – **Ázrā'īl** and **Ízrā'īl**. [*Tāj al-Árūs*].

Questions IV: Angels

1. Can we see angels?

Answer: Even though we do not [commonly] see angels, there are people whom Allāh has given the power to see angels. Prophets ﷺ can see angels and talk to them [in this world]. Dead people see angels in their graves. Also, all others whom Allāh táālā allows can see them.[31]

2. Is it a single angel who writes down the deeds of a human during his entire life, or will there be many?

Answer: Various angels are given these duties; [among those we know] there is one angel who records good deeds and another who notes down bad deeds; also the angels in the day time are different from those who write deeds in the night.

3. How many angels are there in all?

Answer: There are numerous angels. Their number is not known.[32]

[31] If Allāh so wills, some common people can also see angels.

[32] Only Allāh táālā who has created them, or those whom Allāh has granted knowledge, know about the number of angels that exist.

7. DESTINY (QADR)

Everything that happens in this world, and whatever actions creatures do – whether good or evil – everything happens according to the Divine Knowledge of Allāh, which He Knows in pre-eternity. Allāh Knows everything that will come to pass and He has written down everything.

Questions V: Destiny

Is a human compelled to act according to what is written in destiny?

Answer: No. Allāh táālā has given the choice [free-will] to humans to choose between good and evil. Whatever a man will choose to do is written[33] with Allāh táālā.

[33] Meaning 'Person A will do such a thing' or 'Person B will not do such a thing'. This is not 'written' as in 'compelled to do' but only a description of the event that the person will do such a thing.

8. DEATH AND LIFE IN THE GRAVE

period of time is apportioned to every person as their 'life'; it can neither increase nor decrease. When the person's time is over, the Angel of Death ﷺ takes out his [or her] soul.

When a man is about to die, he will see numerous angels on either side, as far as his eyes can see. If the dying man is a Muslim, he will see angels of mercy, but if he is a disbeliever, he will see angels of torment. The soul of a Muslim is taken out with honour and a disbeliever's soul will be removed with scorn and humiliation.

Various places are designated for souls. The souls of the pious are settled in places different to those where souls of evil people dwell. Wherever they might be, the relation [of souls] to their bodies remain and [therefore,] hurting their [deceased] bodies will cause them pain. The dead can see those who visit them and hear their voices.

A soul does not transmigrate from one body and enter another after death – this is an absurd idea borne out of ignorance. This is known as *āvā-gavan* [in Urdu/Hindi].

Death means that the soul has separated from a person's body. But the soul does not perish after being separated from the body. When a person is buried, the grave squeezes the dead person. The dead man hears the sound of the waning footsteps of those who buried him. Two ferocious angels will descend in the grave, cleaving the earth. They will have blue eyes and will be terrifying to behold. One is named *Munkar* and the other is *Nakīr*. They will make the dead body sit upright and ask the dead person the following questions:

1. Who is your Lord Sustainer?[34]
2. What is your religion?
3. [Pointing towards our Prophet ﷺ, they will ask] What do you say about him?

A Muslim will answer thus:

1. My Lord Sustainer [*Rabb*] is Allāh.
2. My Religion is Islām.
3. He is the Messenger of Allāh ﷺ.

I bear witness that there is no God except Allāh, who is Alone and has no partner; I bear witness that Muĥammad ﷺ is His Slave and His Messenger.

The angels will say: "We knew that you would answer thus." The person's grave will then be illuminated and made spacious.

A proclamation will be heard: "My slave has spoken the truth. Give him a bed from Paradise and give him clothes from Paradise. Open the doors towards Paradise."

A door looking out towards Paradise will be opened from his grave from which the fragrance of Paradise will reach the person and angels will tell him, "Rest thou in peace".

[34] That is, 'Who is your God?'

A disbeliever will not be able to answer the questions and he will reply: "I do not know the answer." It will be proclaimed from the heavens: "He is a liar.[35] Unroll a bed of fire, and clothe him in the clothes made of fire and open the door towards Hell". The flames from hell and the scorching heat will reach that person. Angels will be appointed to rain upon him blows with powerful maces.

[35] The disbeliever lies when he says "I am not aware" because, the religion of Islām and the Prophethood of Sayyidunā Muĥammad ﷺ was well-known and had spread from the east to the west. The kāfir belied him ﷺ and disbelieved in his message and he stubbornly held on to his own polytheistic beliefs [*Mirqāt al-Mafātīĥ*, #131, 1/324; ĥadīth reported in *Abū Dāwūd* #4753 and *Musnad Imām Aĥmad*].

'Liar' because of his false alibi that he did not know about Islām or about Allāh, the One God. Rather, he knew – and he knowingly disbelieved. He beheld the miracles of the Prophet and yet disbelieved. So his 'lie' is that when he says: "I was not aware / I did not know," he is proferring a false alibi that he did not know about Islām and other aspects as mentioned earlier. [*Mirqāt al-Mafātīĥ*, #1630, 4/97; ĥadīth reported in *Musnad Imām Aĥmad* #18534, narrated by Al-Barā'a ibn Áāzib ﷺ].

While the dead Muslim and disbeliever are asked the same questions, it is quite possible that the damnation upon the disbeliever mentioned in the ĥadīth above could be for specific kāfirs such as those in the time of the Prophet ﷺ and it is not necessary that every disbeliever is told thus. Allāh táālā knows best.

Questions-VI: After Death

1. Who believes in transmigration of souls?

Answer: Hindus.[36]

2. Will every dead person be scrunched by the grave?

Answer: Prophets ﷺ are exempt from this. Other than Prophets, the grave will squeeze every person, whether a Muslim or a disbeliever. However, a Muslim is squeezed tenderly, like a mother cuddles her baby. A disbeliever is squashed such that his ribs are broken.

3. Is there anyone who is exempt from questioning in the grave?

Answer: Yes. There are some people exempt from being questioned in their graves, as mentioned in the ĥadīth. For example, Prophets ﷺ and those Muslims who die on Fridays and in the month of Ramađān [are exempt from interrogation].

4. Concerning punishment in the grave – is it only for disbelievers? Will Muslims also be subject to punishment in the grave?

Answer: Disbelievers will be subject to punishment. Also, [some] sinful Muslims will be punished in the grave. However, punishment will surcease on account of rewards of good deeds donated to them such as charity, or prayer, or recitation of the Qur'ān etc. Allāh táālā, by His Infinite Mercy, will end their punishment. Some scholars have said that the punishment of a sinful Muslim will cease as soon as the night of Friday arrives.

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[36] Some other religions that are closely related, such as Buddhists, believe in transmigration of souls.

5. If the dead person is not buried, will he/she be questioned?

Answer: Yes. Regardless of whether the person is buried or not; or whether the person is devoured by an animal [or howsoever the body is destroyed: cremated, pulverised, vaporised, drowned, etc.] – the dead person will be questioned nevertheless, and will be punished if he/she is deserving of punishment.[37]

[37] This punishment will be experienced by the soul. Similar to the torment we feel in nightmares; those observing the sleeping person do not see anything, but the nightmare – the fear and pain experienced by the one seeing it – is real for them. People wake up in sweat and with fast-beating hearts after a nightmare; the torment of the grave will be far more intense and palpable, though not perceived by the living when they visit the places where the dead are interred or cremated.

9. THE FINAL ASSEMBLY (ĤASHR)

Every thing exists for a time. After that time is complete, that thing perishes. This world will also exist for a time – which is known only to Allāh táālā. After this time is complete, the universe will be annihilated.

The earth, the heavens, humans, animals – nothing will survive. Everything will be destroyed. This [appointed time] is known as *Qiyāmah* [the Day of Judgement, Doomsday].

The signs of impending death can be observed in a dying man such as loss of body functions in a severe illness, or the throes of death. Similarly, there are signs that portend the coming of the Final Hour and the Doomsday [and foretold in Prophetic tradition].

10. PORTENTS OF DOOMSDAY

A number of signs that Judgement Day is drawing closer have been foretold, among which are:

1. Knowledge will decrease immensely; scholars will depart.

2. Ignorance, savageness and barbarity [*jahl*] will be widespread.

3. The population of women will increase and women will be far more in number than men.

4. In addition to the biggest liar, the Antichrist [*Dajjāl*], thirty smaller *dajjāls* [liars] will appear who will claim to be prophets, even though the leader of all prophets, our master Muĥammad ﷺ, the Chosen One [*Muṣṭafā*] is the seal of all prophets and there will not be any other new prophet after his coming.

   Some of these false claimants have already appeared such as, Musaylamah al-Kadh'dhāb, Aswad al-Ánsī, Mirzā Muĥammad al-Bāb, Mirzā Álī Ĥusayn Bahā'ullāh, Mirzā Ghulām Aĥmad Qādiyānī[38] etc. The appearance of thirty such liars is foretold; many have come and the remaining ones will also appear.

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[38] Founder of the Qādiyānī religion (1835-1908), whose followers still claim to be Muslims and style themselves as **Qādiyānī Muslims** or **Aĥmadi Muslims** or **Ahmadiyya Community**. Among his contemporaries were Mirzā Álī Muĥammad Shīrāzī (1819-1850) in Iran, who called himself **al-Bāb** (i.e. door to the 12th imām). His religion is known as **Babism**. Mirzā Ĥusayn Álī Nūrī (1817-1892) who called himself Bahā'ullāh became a follower of Al-Bāb, and established a separate faith known as the **Bahā'i** faith, which grew out of the **Bābī** faith. Musaylamah had appeared in the time of RasūlAllāh ﷺ and was killed during the caliphate of Abū Bakr al-Ṣiddīq ﷺ.

5. People will be affluent – there will be an increase in wealth.
6. The arid lands of Arabia will become green and fertile - there will be streams, farming and gardens in the erstwhile desert.
7. It will be extremely difficult to be steadfast on religion.[39]
8. Time will pass quickly.
9. People will pay Zakāt grudgingly.[40]
10. People will seek knowledge for worldly gains.[41]
11. Men will obey their wives and disobey their parents.[42]
12. Drinking wine [or alcoholic drinks] will become common.
13. Incompetent people will become leaders of the community.
14. A treasure of gold will be extracted from the Euphrates river.
15. The earth will cast out that which is buried in it.
16. People will misappropriate and plunder trusts.
17. People will speak loudly and make commotion in mosques.

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[39] It will be difficult to adhere oneself to religious commands; whether the belief system, or worship and practices or seeking permissible ways [Ĥalāl and Ĥarām] in our faith.

[40] Out of avarice and greed, they will feel that paying Zakāt as being unfairly imposed upon and resent it.

[41] Either they seek and obtain religious knowledge and use it for worldly gain; or they will focus and learn only those things that are beneficial in this world.

[42] Being in agreement with one's wife is not a flaw in itself – however, to obey one's wife in disregarding one's own parents is a grievious fault and a sin.

18. Impious and corrupt [*fāsiq*] people will become community leaders.

19. Miscreants, rabble-rousers and rogues will be treated with respect and honour.

20. People of later times will curse and abuse our [pious] elders.[43]

21. [Non-living things like] the whip and the lace will talk.[44]

22. Dajjāl – the antichrist and the Beast of the Earth [*dābbatu'l arḍ*] and the hordes of Gog and Magog will appear.

23. Imām Mahdī ﷺ will appear.

24. Sayyidunā Ýīsā ﷺ will descend from the heavens [his second coming].

25. The sun will rise from the west and the door of repentance [*tawbah*] will be closed forever.

[43] Such as the Rāfiḍīs – who curse the Companions ﷺ of the Prophet ﷺ. And modern sects that are disrespectful and impudent about our elders.

[44] The whip and the lace being articles of common use. This can be extraploated to mean that articles of common use will 'speak', which is observed in our time as smart devices which accept voice commands and respond – or other forms of artificial intelligence. Allāh táālā knows best.

Questions VII: Portents of Doomsday

1. Who is Dajjāl? What is his story?

Answer: Dajjāl is a liar, a false messiah. He is blind in one eye. The Arabic letters **K-F-R**[45] will be etched on his forehead; K-F-R denotes *kāfir* or disbeliever. Every Muslim will be able to read it [and thus recognise him] and disbelievers will not be able to see it. He will roam the earth in forty days – but he will not be able to enter the blessed cities of Makkah or Madīnah.

The first day will be as long as a year; the second will be as long as a month; the third will be as long as a week. The rest of the days will be as any other day [i.e. 24 hours].

Dajjāl will claim to be god. He will carry a garden and a fire with him. He will name them as 'paradise' and 'hell'. Whoever accepts him and bears faith in him will be admitted into his 'paradise' which will actually be a fire; he will cast those who reject him in his 'hell', which will be a comfortable place in reality.

He will show many wonders; he will cause greenery to grow [where there wouldn't have been any before]; he will make rain fall from the sky; he will bring the dead back to life.

The soldiers of Dajjāl will encounter a pious Muslim and ask him: 'Do you bear faith in our god?' The man will reply: 'The proofs of my Lord Almighty are not hidden'. The soldiers will arrest the man and take him to Dajjāl. The pious Muslim will look at him and say: "O people! This is

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[45] ك ف ر: These letters put together can be read as '*kāfir*' or '*kafara*' meaning disbeliever.

the liar, the Antichrist – the Dajjāl – about whom our most honourable Prophet ﷺ has foretold."

Dajjāl will order his soldiers to torture the man and then ask him: "Will you now bear faith in me?" The man will reply [even after being tortured]: "You are indeed the false messiah".

Dajjāl will order the man to be cleaved, and his soldiers will cut him in two pieces (saw him into two from head to toe) and [his incised body] will be placed apart. Dajjāl will walk between those two pieces of his body and say: "Rise". The pious Muslim will come back to life, hale and healthy. Dajjāl will then ask him: "Will you now bear faith in me?"

The Muslim will reply: "My knowledge has only become more definite. O people! Dajjāl will not be able to hurt anyone after me." Dajjal will try to have him executed, but he will not be able to do so. He will then order the man to be bound hand and foot and thrown into his own 'hell'. Onlookers will think that he has been thrown in fire – but in truth, the man will be in comfort and safety.

2. What or who is the Terrestrial Beast [*dābbatu'l arḍ*]?

Answer: The Terrestrial Beast is a strange animal which will come out from Mount Ṣafā [in Makkah] and will roam the earth. The Beast will speak in a fluent tongue and will make its mark on the forehead of every human being. The Beast will draw a luminous line on the foreheads of Muslims with the staff of Sayyidunā Mūsā ﷺ and make a dark mark with the signet ring of Sayyidunā Sulaymān ﷺ on the foreheads of disbelievers.

3. Who are Gog and Magog [*yājūj-mājūj*]?

Answer: Gog and Magog are tribes that have descended from Yafath [Japeth], the son of Sayyidunā Nūĥ ﷺ. They were legions of bloodthirsty savages and marauders who pillaged, killed and destroyed everything in their way. They would set out in spring and would ravage the greenlands in their wake. They would devour everything, from wild animals in the forests to snakes, scorpions and even humans.

Dhu'l Qarnayn[46] built a huge wall of steel and blockaded them and thus put an end to their incursions.

In the end times, Sayyidunā Ýīsā ﷺ will descend from the heavens and will pursue Dajjāl and slay him. After this, by the Command of Allāh, he will take the remaining Muslims to the top of Mount Sinai.

Gog and Magog will finally succeed in breaking the wall that was built by Dhu'l Qarnayn and which had hitherto kept them separated from the rest of the world. They will invade the earth and they will plunder and kill. Eventually, they will be exterminated[47] on account of the prayer of Sayyidunā Ýīsā ﷺ.

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[46] In the text, his title is also mentioned as *Sikandar* or Alexander, which is omitted in the translation to avoid confusion. Alexander was a title and not his proper name. The Alexander we read about in history books, is the son of Phillips, a Greek and an idolator; he was a contemporary and compatriot of Aristotle, the philosopher. Alexander Dhu'l Qarnayn mentioned in the Qur'ān lived many centuries prior to him, and he was a Muslim. *Dhu'l Qarnayn* in Arabic means: 'He of the two horns'.

[47] It is mentioned that they will suffer a parasital infection in their necks and all of them will die in a very short period of time – perhaps this will be similar to the quick deaths of ebola infections that will wipe out their hordes. Allāh Knows best.

4. Who is Imām Mahdī ? Tell us more about him.

Answer: Imām Mahdī ﷺ is the [last] vice-regent of Allāh on earth. He is a descendant of our beloved Prophet ﷺ, through his grandson Imām Ĥasan ﷺ. Disbelief will have spread on earth and Islām will have receded and confined to the two Sanctuaries [Makkah and Madīnah]. The *Abdāl*[48] will emigrate to the two Sanctuaries. In the month of Ramađān, the Abdāl will be circumambulating the Kábah, when they will see and recognise Imām Mahdī ﷺ and request him to accept their pledge of allegiance [*bay-áh*]. He will initially refuse the *bay-áh*.

A voice will be heard: "This is Mahdī, the vice-regent [*khalīfah*] of Allāh. Hear him and obey him."

People will then pledge allegiance upon his hand.[49] Imām Mahdī ﷺ will take Muslims with him and go to Syria. His time will be marked with plenty and prosperity. There will be equitability and justice in the entire world.

5. Describe the return of Sayyidunā Ýīsā Masīĥ ﷺ and his descending from the heavens.

Answer: When the devilry and atrocities of Dajjāl will have reached its peak, and when that accursed liar will finish roaming the earth and will finally approach Syria, Sayyidunā Ýīsā ﷺ will descend on the eastern minaret of the Grand Mosque in Damascus. He will return [to earth] as a monarch and the supreme authority of Muĥammadan Law [*sharīát e*

[48] Pious and righteous Muslims who are deemed Friends of Allāh.

[49] The method of pledging allegiance among Muslims and Arabs is by holding the hand of the master, the leader, the shaykh or the monarch.

muĥammadiyyah], a just leader and the reviver of religion. Fragrance will emanate from his body that will spread as far as his eyes can see.

Dajjāl will begin to melt when the fragrance of Sayyidunā Ýīsā ﷺ reaches him and will flee from him. Sayyidunā Ýīsā ﷺ will pursue him and will capture him near Ludd,[50] a place near Jerusalem, and slay him.

The time of Sayyidunā Ýīsā ﷺ will be marked with righteousness, peace and prosperity. Wealth will be in abundance, the earth will spew its treasures,[51] and people will have no desire for wealth. All religions [other than Islam] – whether Christianity or Judaism – will become extinct.

In the dominion of Sayyidunā Ýīsā ﷺ, there will only be one religion and that will be the religion of Islām. All the disbelievers who would have remained until his time will become Muslims and the whole world will be united in following the doctrine of Ahl al-Sunnah.

There will be such an abiding peace that lambs will graze fearlessly near lions[52] and children will play with snakes without any fear.[53] There will be no sign of hatred or jealousy among people.

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[50] Lod or Lydda in present day occupied-Palestine (known as Israel). Israel's main international airport, Ben Gurion Airport is on the outskirts of the city; it was previously known as Lod Airport or Lydda Airport.

[51] A metaphor for ample harvest – the lands will be green and the fields flourishing.

[52] Literally, "There will be such safety and peace that a lion and a goat will graze together and children will play with snakes." A similar metaphor is present in the Bible: "The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust shall be the serpent's food..." [Isaiah 62:65, New King James Version].

[53] Herpetologists say that snakes are wary of humans and they will not bite them if left alone; they usually bite when they feel threatened as a last ditch effort to avoid harm.

The manner of his return: It will be the early hours of dawn and people will have assembled for the morning prayer, when Sayyidunā Ýīsā ﷺ will descend from the heavens. Imām Mahdī will request him to lead the prayer, but Sayyidunā Ýīsā ﷺ will order Imām Mahdī to lead the prayer and will pray behind him. It is mentioned in a narration that Sayyidunā Ýīsā ﷺ prayed to Allāh and beseeched Him to include him in the nation [*ummah*] of our master Sayyidunā Muĥammad ﷺ. This prayer was accepted and therefore, he will return as the leader of the *ummah* [followers] of Muĥammad ﷺ.

After his return, he ﷺ will remain on this earth for many years and will eventually pass away; he will be laid to rest near the blessed grave of our Prophet ﷺ.

6. Can you describe the manner in which the sun will rise from the west and the door of repentance will be closed forever?

Answer: The sun prostrates[54] to Allāh and requests permission to rise;[55] upon receiving permission it rises [from the east]. When the Day of Judgement is very close, and when the Beast of the Earth will have

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This is another metaphor to mean that no one will feel threatened by another – such a peace will prevail in the time of Sayyidunā Ýīsā ﷺ.

[54] Prostration does not mean that the sun has a forehead and somehow it bows down or places its 'forehead' somewhere! In the Qur'ān, a verse says: "***Do you not see that those who are in the heavens and those on earth prostrate to Allāh; and the sun, and the moon, and the stars, and the mountains, and the trees, and animals and many among humans...***" [Al-Ĥajj 22:18]. Exegetes have said that 'prostration' means obedience and being submissive to the Command of Allāh. [See Qurţubī and Rāzī in tafsīr of above verse and also 2:34, 16:49].

[55] In other words, the sun obeys the command of Allāh and will not disobey Him.

already appeared, the sun will request permission to rise, but will be commanded to go back. The sun will then rise from the west, reach the middle of the sky[56] and will then return and set in the west. After this, it will rise from the east as usual. When the sun rises from the west, the door of repentance will be closed forever. Believing in Islām and accepting faith [or repenting from sins] will not benefit anyone after this event.

7. When will the Day of Judgement be?

Answer: Only Allāh knows when it will be.

We know that all Signs of approaching Judgement Day (the Portents) will certainly appear one after the other. There will be no Muslim left on this earth – not a single person on earth will utter the name of Allāh.

It will be this moment, when the angel Isrāfīl will blow the Horn by the command of Allāh. The sound of which will begin as a soft hum and the volume will increase until it reaches a deafening pitch. Everyone who hears it will fall down unconscious and then die. The earth, the heavens and the entire universe will be annihilated.

And after a time, Allāh táālā will resurrect the angel Isrāfīl, who will blow the Horn again. When the horn is blown the second time, everything that was annihilated will be restored.[57] The dead will rise from their graves, their deed-books will be handed to them and they will all be gathered in the place of the Grand Assembly [*maĥshar*] where they will wait for the Accounting [*Ĥisāb*] to begin. The sun will be

[56] As we observe from the earth.

[57] The heavens and the earth and everything between them.

overhead and will be at a distance of one mile. Men's brains will be boiling inside their skulls due to the intense heat of the sun; people will be sweating profusely and standing in pools of their own sweat, according to their deeds – some will be in ankle-deep, some until their knees, some neck-deep and some up to their mouths similar to a bridle [across the mouth of a horse]. The stench of the sweat will be according to the severity of their [evil] deeds.

The Day of Judgement will be as long as 50,000 years and people will be in a state [of anxiety] for nearly half of this time.[58] They will then try to find an intercessor to help them escape the misery and for the accounting to begin. They will approach the Prophets ﷺ but no one will avail them.

Finally, they will come to the embodiment of light, the Leader of all Prophets, the Mercy for the universe, our Master Muĥammad ﷺ and implore him to relieve them of this distress and interecede for them.

RasūlAllāh ﷺ will say: "I am present for this very purpose.." and will then bow down in prostration to Allāh, who will say: "O Muĥammad. Raise your head. Speak and you shall be heard. Ask and you shall be granted. Intercede and your intercession will be accepted!"

RasūlAllāh ﷺ will intercede for many kinds of people and for relief from various difficulties and torment, among which will be the **General Intercession** for all the people assembled on the Day of Judgement, for relief from the lengthy wait and the horrifying events and misery unfolding during that time. They will be anxious for the Accounting to

[58] A period as long as 25,000 years (on this earth) will be spent in anxiety and trepidation.

begin and for their deeds to be weighed and their final destination will be announced.

The Accounting will now begin and the Scales [*mīzān*] will be placed; deeds, good and bad will be weighed. Every person will be given his deed-book. Their mouths will be sealed and their hands, legs and other parts of the body will bear witness against their own selves. The place on earth upon which a crime or a sin was committed will also bear witness to the deed.

It will be a time of great anguish and trepidation – there will be no one to help or offer succour. Fathers will not avail their sons, nor will sons come forward to support their fathers. Every deed done in one's life will be brought forth; no one will be able to deny their deeds nor can one obtain good deeds.

In that hour of need, only the Beloved of Allāh, the comforter and giver of aid to the helpless, the Chosen One, our master Muḥammad ﷺ will help. He ﷺ will intercede for his followers and those who expect help from him. Many will enter Paradise without being held to account. Many [believers] who deserve to go to Hell will be saved because of his intercession. Those believers, who would have already entered Hell will be removed from Hell by his intercession and will be made to enter Paradise.

Other Prophets, Messengers, Companions, martyrs, scholars and Awliyā'a will all forward requests for intercession of those who come to them. People will remind scholars of their acquaintance or their service to them. For example, if a person had served a scholar by fetching water

for his ablution, he will remind him of that service and the scholar will forward his request for intercession.

8. You have mentioned the tribulations on the Day of Assembly [*Ĥashr*] above such as the sun drawing closer, the boiling of brains in people's skulls, the stinking sweat of those assembled and other miseries for a period equal to thousands of years. Will every single person be subject to this agony or will there be some who will be spared or will be exempt from these miseries?

Answer: Prophets, Awliyā'a, righteous folk and pious people will not face the torment or suffer any of the agonies mentioned above. They will be safe from these troubles by the Divine Grace of Allāh.

On that day, which will be comparable to a period of fifty thousand [earthly] years, when there will not be a morsel to eat, a drop of drink or a whiff of fresh air present. The scorching heat of the sun will be roasting people and the pangs of hunger will be burning their insides; their throats will be parched and necks hung down in thirst – all the while standing, waiting for Accounting to begin. This will be a time of unspeakable horror, when hearts will be throbbing, about to burst due to anxiety...

Yet, that day will pass without any pain or dread for the chosen slaves of Allāh, by His Divine Grace, and will be easier and quicker than the time one spends in an obligatory prayer.

Praise be to Allāh, the Sustainer of the universe.

11. THE FINAL RECKONING (ĤISĀB)

The Final Reckoning or the Accounting [*Ĥisāb*] will truly come to pass. The deeds of men will be accounted – the Scales [*mīzān*] will be placed and the deeds weighed. Good and bad deeds, words and actions, deeds of believers [*mu'min*] and disbelievers [*kāfir*], every little thing will be weighted and accounted for.

However, some slaves of Allāh will be exempt from accounting and will enter Paradise without being examined or being held to account.

Every person will be given their deed-book by the Scribes – the angels who write down their good and bad deeds.

Righteous and pious people will be given their deed-books in their right hands. Evil and corrupt people will be given their deed-books in their left hands.[59]

[59] And there will be some who were extremely evil, whose arms will be twisted behind their backs and given their deed books in their left hands thus twisted.

12. THE BRIDGE (ŞIRĀŢ)

There is bridge placed upon Hell which is called *şirāt*. This bridge is thinner than a strand of hair and sharper than the edge of a sword.

Every person will have to cross this bridge and the manner and speed of their crossing will be according to their good or bad deeds.

Some [among the righteous and pious folks] will cross the bridge like a flash of lightning; some will pass like riders on swift horses, some will cross walking very slowly, some others will manage to cross the bridge shaking, tottering, stumbling, falling, limping [and even crawling on all fours].

Others will not be able to pass and will fall into Hell.

Disbelievers [will not be able to cross] and will look longingly at believers as they pass over the bridge as fast as lightning or like a swift breeze or a rider on a fast horse [and will rue their own fate].

13.THE POOL OF KAWTHAR

This is a pool of water whose floor is laced with musk and strewn with diamonds and pearls. The walls of this pool are made of gold and pearls embedded in them. There will be cups [to drink from] which are far greater in number than the stars. Its water will be whiter than milk, sweeter than honey and is more fragrant than musk.[60]

Whoever drinks from this Pool will never feel thirst ever again.

Allāh táālā has given this Pool to His most beloved and the most honoured Prophet ﷺ.

The Prophet ﷺ will distribute water from this Pool to his followers.[61]

We beseech Allāh táālā to grant us a sip from this blessed pool.

Amen.

[60] Just as musk is a pleasant perfume, the water from this pool will have the most inviting and pleasing flavour.

[61] Water from this pool will be handed by servants upon his ﷺ command. Some distinguished people will receive the cups from his ﷺ own blessed hand; there will be some immensely fortunate ones whom he will give the drink by cupping his hand and they will drink directly from his blessed palm. عَلَيْهِ وَعَلَى آلِهِ الصَّلَاةُ وَالسَّلَام

Questions VIII: The Day of Judgement

1. Where will people go after Accounting [*Ĥisāb*]?

Answer: Muslims [believers] will go to Paradise. Kāfirs [disbelievers] will go to Hell.

2. Will every Muslim go to Paradise, and every disbeliever go to Hell? How long will they stay there?

Answer: Good Muslims will go to Paradise. Those Muslims who committed sins, but were forgiven by Allāh táālā, and those who were forgiven after the intercession of our Prophet ﷺ, will all go to Paradise.

Some sinful Muslims will go to Hell, but they will not stay there forever. They will spend a time in Hell, for as long as Allāh wills them to be there; after completing their punishment, they will attain salvation and will be taken out of Hell and will be sent to Paradise, where they will live forever.

Disbelievers – every one of them – will go to Hell and they will remain in it forever.

3. Are Paradise and Hell created already, or will they be created in the future?

Answer: Both Paradise and Hell have been created and continue to exist from thousands of years.

14. PARADISE (JANNAH)

Allāh táālā has created two great habitats in addition to this world [we see around us]. The first is the **Abode of Comfort** [*dār al-naýīm*] which is known as Paradise or *Jannah*. The second is the **Abode of Punishment** [*dār al-ádhāb*] which is known as Hell or *Jahannam*.[62]

Paradise is a house of comfort. Allāh has created it for believers and has placed innumerable and a variety of pleasures and luxuries in it, that are beyond human imagination.

The luxuries, the splendour, the enjoyment and the bliss therein is so great and varied, the likeness of which no eye has ever seen, no ear has ever heard; nor has the thought of which crossed the human mind.

It is not possible to fully and satisfactorily describe it; we will be able to know more about it only when we experience it, when Allāh táālā allows us to enter it [we ask Allāh táālā to grant us Paradise].

The expanse of Paradise is immensely great; there are a hundred levels and the distance between each level is similar to that between the heaven and the earth.[63] If all the people from this world [everyone who has ever lived] were to be placed in one level, there would be abundant space for every one of them. The doors of paradise are so wide that a rider on a swift horse will require seventy years to reach from one end to the other.

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[62] In Urdu and Persian it is known as *Dozakh*.

[63] As far as we can see into the space can be deemed the distance between the earth and the heaven. Allāh táālā knows best.

There are huge pavilions made of sparkling, clear and white pearls. And in those pavilions are lush carpets and pulpits made of rubies and sapphires. There are flowing streams of honey and [pure] wine,[64] and thrones placed on the banks of these streams. There will be numerous young valets,[65] beautiful of face and chaste, who will be ever ready at the service of those who enter paradise. There will be comely, beautiful, gorgeous and chaste damsels [*houris*] – if the radiance of their faces was exposed in this world, it would make the Sun appear lacklustre.[66] These maidens are so lovely that their bodies will appear to be made of rubies and corals.[67] When they saunter in the gardens of Paradise, thousands of radiant servants will carry the folds of their long trailing robes. The glistening of the exquisite garments of silk they wear will make one blink and stare in wonder.

On their heads will be crowns made of pearls, with rubies and sparkling diamonds set in them. The grace and elegance with which they walk, their perfumed bodies and the fragrance that spreads in their vicinity will be a source of joy for the dwellers of Paradise. No man or jinn has ever touched these damsels and their beauty will not wane like the beauty of this world [which decreases and deteriorates in a short period

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[64] Unlike the wine of this world, which is made by the fermentation of grapes, and which is filthy and causes the person who drinks it to lose his/her mind after intoxication, the wine of paradise will be pure; those who drink this wine will relish its taste without being inebriated or losing their minds.

[65] *Ghilmān*: plural of ghulām, a young boy or a page or a valet.

[66] This is a hyperbole to describe the radiance and beauty of those damsels.

[67] Their bodies will be rosy hued.

of time] – the dwellers of Paradise will remain young and beautiful without any fear of their beauty waning or withering by age or damage.[68]

In the gardens of Paradise, there will be palaces made of sapphires and the *houris* will be reclining in those palaces, their servants will be around them as sparkling pearls. Believers in paradise will be seated among them and goblets of [pure] wine will be passed around.

Allāh táālā will bestow upon them many kinds of presents. Believers will enjoy eternal pleasure and never ending luxuries [in Paradise]. Every wish[69] of theirs will be fulfilled forthwith and anything they desire will be instantly presented to them. There will be no fear or sadness. They will bask in comfort for every moment of their never-ending eternal life. They will enjoy sumptuous and delicious food; there will be exquisite and luscious fruits; they will drink from streams of milk, wine and honey. The floor of those streams will be paved with silver, diamonds and gems strewn about, instead of pebbles and stones, and the soil will be like fragrant musk. The grass that grows on the banks will be like saffron. And the dwellers of Paradise will fill shining chalices and drink from these streams. It will be announced: "O people of Paradise! You

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[68] Believing women [*mu'mināt*] who enter Paradise will be far more beautiful and superior in every single aspect to these damsels as mentioned in a lengthy ĥadīth narrated by Umm Salamah ﵂ in which she asked RasūlAllāh ﷺ and he replied that the women of this world who enter paradise as a reward of their good deeds will be superior to Houris [See *Majmá al-Zawā'id,* 10/417, citing Ţabarānī's *Mújam al-Kabīr* and *Mújam al-Awsaţ*].

[69] Those who enter paradise will be cleansed from all evil; their souls will have attained perfection and Satan will not pester them. Hence, their hearts will be like that of angels, and they will never wish for sinful things (because there is no sin in Paradise), nor will they wish for anything that is disliked by Allāh.

now have everlasting health and you will never fall sick; you will live forever and you will never die; you are given everlasting youth and you will never become old. These comforts and luxuries will abide with you and you will never be deprived of them – nor will you ever suffer from want."

The greatest of all blessings – far beyond what has been described above, will be the Vision of Allāh, the Almighty. Those who enter Paradise will be privileged to behold Allāh táālā with their eyes, the happiness of which will be indescribable. They will be granted this Vision repeatedly.

We ask Allāh táālā to include us among those who are granted these blessings.

Amen.

15. HELL (JAHANNAM)

The hardships of Judgement Day, the horrors and the pain of which would have not yet subsided, that darkness will engulf those who are destined for Hell. Leaping flames of fire will hover upon them and a horrendous sound of anger and resentment will be heard from the flames that leap towards them. Sinners will now realise and will be convinced of Divine Punishment, and they will fall on their knees. The angels of torment will cry out: "Where is the son of so-and-so, who had lengthy hopes in the mundane world [*dunyā*] and wasted his time in a life of sin". The angels [of Hell] will have mighty and heavy maces in their hands with which they will drive the condemned men and women towards Hell fire.

Hell is a place where oppressors, tyrants, the wicked and the reprobate will be sent for punishment. It is a place of darkness and a blazing fire.[70] Disbelievers will be imprisoned here forever where the intensity of the fire will only increase. They will be given boiling water to quench their thirst by which the upper lip will shrivel and roll upward and the lower lip will fall down hanging.

Their resting place will be *Jaĥīm,* and angels will beat them; they will ask to be annihilated but they will not be released from their torment. Their feet will be tied to their foreheads and their faces will turn black.

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[70] The fire in this world also has an invisible part which is hotter than the visible and yellow part. Hell will have scorching temperatures – perhaps there are both visible flames and darkness – like a forest burning in the night.

They will wail and cry in Hell, and plead: "O Mālik![71] The promise of punishment has come true. These irons have crushed us. O Mālik! The skin of our bodies has been seared and burnt; take us out of Hell. We will not disobey Allāh [henceforth]."

The angels will say: "Go away. You will not get any relief nor will you be released from this house of humiliation; you will remain here in disgrace [forever]. Do not talk to us."

They will be dejected and they will feel immense remorse for their haughtiness in the mundane world [*dunyā*], but it will not avail them. Their hands and feet will be bound and they will be cast in the Fire. There will be fire from all sides – as though they were drowning in an ocean of fire. Their food, drink, clothes and beds will be scorching – on top of which they will receive blows from maces of fire and they will crumble under the weight of heavy chains with which they will be shackled.

They will scream for drink and in response, boiling water will be poured on their heads, which will cause their skin and their intestines to scald. The wounds on their faces caused by [blows from] maces will be oozing pus, their livers will be mutilated; their eyeballs will pop out and the flesh on their faces, arms and legs will rot and fall away, but they will not die. Serpents and scorpions in Hell will keep stinging them.

This is a very brief account of Hell.

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[71] Mālik is the head of the guards of Hell.

In a Ĥadīth, it is said that there are 70,000 ravines in Hell; in every ravine, there are 70,000 straits; 70,000 pythons and scorpions inhabit each strait. Every disbeliever and hypocrite will have to cross this ravine. RasūlAllāh ﷺ has said: "Seek refuge [of Allah] from the Pit of Sorrow." The companions enquired about it and he replied: "It is a valley in Hell from which even Hell itself seeks refuge 70,000 times."

We ask Allāh to grant us refuge from His Wrath and His punishment and forgive Muslims by His Infinite Mercy. Amen.

After the last person to enter Paradise will have entered it, and only those people remain in Hell who will stay there forever, Death will be brought forth in the form of a ram and in full view of all the dwellers of paradise and those of hell, death will be slaughtered and an announcement made: "O those who have entered Paradise, you will stay in it forever. And, O those who have remained in Hell, you will remain in it forever. Death has been slaughtered, and henceforth it is an everlasting life – no one will perish".

Hearing this, the dwellers of Paradise will rejoice, and their happiness will know no bounds and those in Hell will sink in their anguish.

16. FAITH (ĪYMĀN)

Faith [*īymān*] means to attest and sincerely believe in every command and message from Allāh, that our Prophet ﷺ delivered to us, and matters known to be a part of the religion given by the Prophet ﷺ.

Things such as:

- Monotheism, that Allāh is One [*tawĥīd*].
- Prophets were sent by Allāh for the guidance of mankind; to bear faith in every one of them[72] [including all those who are not mentioned by their names].
- Our Prophet ﷺ is the Seal of all Prophets;[73] that is, he is the last of all the prophets and no one will attain prophethood after his coming.
- The Great Assembly [*ĥashr*] – where everyone among humans and jinn will be gathered on Judgement Day.
- The Resurrection [*nashr*] – the dead will be brought back to life.
- Paradise and Hell.

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[72] Such that denial or disrespect of any one of them will cause a person to be ruled a disbeliever.

[73] He is the last of all Prophets ﷺ. No new prophet will come after the coming of our Prophet ﷺ. Indeed, Sayyidunā Ýīsā will descend from heaven in the Final Days prior to Judgement Day, but he is not deemed as a 'new' prophet. It will be his second coming.

Belief means that it is necessary to accept all the tenets of faith, uttering by the tongue and attesting to their veracity by the heart. However, a person is excused if he/she utters disbelief under duress, or threatened by loss of limb or life, if they do not utter words or do deeds that amount to disbelief. They will be excused as long as faith is firm in their hearts, and they say or do such things, only to escape torment and torture.[74]

Even though it is better to avoid saying it, but the person who utters *kufr* under duress will remain a Muslim, a believer.

A person committing sin will not become a *kāfir*, even if the sin is an enormity.

Disbelief and polytheism [*kufr*, *shirk*] will never be forgiven[75] and the polytheist or the disbeliever will never be pardoned. Except for people in these two categories, Allāh táālā will forgive whoever He pleases – whether by His own choice and Grace, or upon the intercession of His beloved slaves [such as martyrs, Awliyā'a or Prophets].

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[74] For example, praising false gods is *kufr* [disbelief]; the chant: "*Jai Shri Ram*" means "Praised be Ram". Ram is the name of a pagan idol revered by Hindus. In recent years, Hindu terrorists have been harassing and lynching Muslims in India, forcing them to utter these words. The main fascist party of India, the BJP captured power in 2014 supported by the RSS, a Hindu terrorist organisation. Ever since, pogroms against Muslims have been carried out with impunity and full support by the ruling party and government agencies such as the police, the army and the courts. Muslims are forced to chant such slogans or risk being lynched by a mob of frenzied Hindus. In such cases, if a Muslim complies and utters such words to save himselves from being lynched or being beaten mercilessly, they will be excused so long as they say it only to save their lives and have firm and unwavering faith in Islam.

[75] If the person dies without repentance and without accepting Islām.

Shirk – or polytheism – means to consider someone else as worthy of worship other than Allāh. *Kufr* – or disbelief – means to deny or refuse to believe in things that are deemed necessary tenets of belief in the religion of Muşţafā, the Chosen One ﷺ.

There are certain actions that can cause someone to become a disbeliever. For example:

- Wearing the *zunnār*; a black thread or girdle worn by disbelievers.[76]
- Wearing the *qashqā, tika* or the *tilak*.[77] [Hindus place a mark on their foreheads as a religious symbol – by vermillion, turmeric, sandalwood paste or sometimes paint].

Disbelievers will remain in Hell forever; but, a believer, even if he/she has committed enormous sins will eventually come out of Hell and attain salvation.

[76] Similar to the *janeu* – deemed a sacred thread worn by Brahmins [who claim to be a superior caste] among Hindus in India. Zoroastrians used to wear a thread around their waist, as a girdle, known as the *zunnār*.

[77] These could be as one or more lines drawn across the forehead or a splotch pat in the middle of the forehead. *Sindoor* is a vermilion, red or orange-red colored cosmetic powder from the Indian subcontinent, usually worn by married women along the parting of their hair. Also, the '*bindi*' is a colored dot worn on the center of the forehead, originally by Hindu and Jain women from the Indian subcontinent.

Unfortunately, some Muslim women imitate disbelievers and wear the bindi as a decoration or as a fashion statement, but not as a religious symbol. This is also reprehensible and forbidden; but so long as it is not worn as a religious symbol, such Muslims will escape the sterner ruling of takfīr and will be deemed as only committing a *ĥarām*. Allāh táālā knows best. Wearing or showing reverence to a cross, or bowing down in front of idols, etc. also come under this ruling.

17. THE RIGHTLY GUIDED CALIPHS

Abū Bakr al-Ṣiddīq ﷺ is the most superior human after Prophets. He readily accepted Islām and attested to the prophethood of RasūlAllāh ﷺ forthwith, without a hint of hesitation. He is among the first to bear faith and is considered the first Muslim among men.[78] His name is Ábdullāh ibn Úthmān[79] [Abū Quĥāfah]. He had a fair complexion, a thin frame, hollow cheeks, deep set eyes and a prominent forehead. His father, his children and [two of] his grandsons were companions. No other Companion had four generations of Companions in their family.[80]

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[78] Sayyidah Khadījah ﷺ, the wife of the Prophet ﷺ was the first to bear faith in absolute terms and is often described as the first woman to accept Islam; the first among adult men is Sayyidunā Abū Bakr al-Ṣiddīq ﷺ; the first among children is Sayyidunā Álī ﷺ.

[79] Abū Quĥāfah is the patronymic [*kunyah*]; his name is **Úthmān** ibn Áāmir ﷺ; he became a Muslim on the Day of Victory; he passed away in 14 AH.

[80] ***His father***: **Abū Quĥāfah Úthmān** ibn Áāmir ibn Ámr ibn Kaáb al-Taymī.

His mother: **Umm al-Khayr Salmā** bint Ṣakhr ibn Áāmir ibn Kaáb al-Taymī; she is among the earliest Muslims along with her son.

His wives: 1) **Qutaylah** bint Saád [or Qatlah or Qaylah], mother of Asmā'a and Ábdullāh. It is said that she accepted Islām belatedly. 2) **Umm Rūmān** bint Áāmir ibn Úwaymir al-Kināniyyah; she is the mother of Sayyidah Áayishah and Ábdu'l Raĥmān. 3) **Asmā'a bint Úmays**; she is the mother of his son Muĥammad who was born on the way back from the Farewell Pilgrimage. 4) **Ĥabībah** bint Khārijah, she is the mother of Umm Kulthūm who was born after Sayyidunā Abū Bakr's demise.

His children: 1) Sayyidah Áayishah, mother of believers and the beloved wife of the Prophet ﷺ. 2) Sayyidah Asmā'a, wife of Sayyidunā Zubayr ibn al-Awwam. 3) Ábdu'l Raĥmān 4) Ábdullāh 5) Muĥammad and 6) Umm Kulthum [who is not a companion].

His grandchildren: **Ábdullāh ibn Zubayr** among the children of Sayyidah Asmā'a and **Muĥammad**, the son of Ábdu'l Raĥmān are companions.

He was born 2 years and 4 months after the year in which the incident of the elephants [*áām al-fīl*] occurred. He was a constant companion of RasūlAllāh ﷺ, and was present with him everywhere and never parted from him.[81] There are many Ĥadīth praising him and extolling his superior rank.

Among the titles given to him are **Al-Şiddīq** [the extremely truthful] and **Al-Átīq** [one who has attained salvation]. RasūlAllāh ﷺ has said that except Prophets and Messengers, no other human has attained the greatness that Abū Bakr al-Şiddīq has reached.

He passed away on Tuesday, the 22nd of Jumādā al-Aākhirah, 13 AH in Madīnah al-Munawwarah, between the Maghrib and Íshā prayers. He was 63 years of age. Sayyidunā Úmar ibn al-Khaţţāb led his funeral prayer. The period of his khilāfah[82] was **2 years and 4 months**.

After Al-Şiddīq comes the rank of Sayyidunā Úmar ibn al-Khaţţāb ﷺ.

His name is Umar ibn al-Khaţţāb, his title is Al-Fārūq,[83] his patronym is Abū Ĥafş. He entered Islām in the sixth year of the proclamation of the Prophet ﷺ and after forty men and eleven women had become Muslims.

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[81] Even to this day, he accompanies RasūlAllāh ﷺ in his blessed mausoleum.

[82] The leader of Muslims, the ruler, the foremost authority of a Muslim state is the *khalīfah*, who is supposed to be the vice-regent of the Prophet ﷺ. This office is known as *khilāfah*.

[83] The secenor between right and wrong; he who accurately distinguishes between the right and wrong, between truth and falsehood.

Islām was greatly strengthened after he became a Muslim. He is the second *khalīfah* in Islām. He was the first to be called *Amīr al-Mu'minīn* which means: The Chieftain of Believers.

He had a white and ruddy complexion. He was tall and had reddish eyes. He became the khalīfah after the passing of Sayyidunā Abū Bakr al-Ṣiddīq ﷺ. Many conquests were made in his time [and the Islamic empire spread far and wide]. A number of Ĥadīth have been narrated that praise his superlative traits. He passed away [as a martyr][84] on the last day of Dhu'l Ĥijjah in the year 23 AH at the age of 63 years in Madīnah. The period of his khilāfah was **10 years and 6 months**.

The third rank [in superiority after Prophets] belongs to Sayyidunā Úthmān ibn Áffān ﷺ. He had a white complexion, a broad chest, a very handsome face and a bushy beard.

He was elected as the *khalīfah* on the first of Muĥarram, 24 AH [after the passing of Sayyidunā Úmar ﷺ]. He is famed for his generosity and modesty. Many Ĥadīth have been reported that praise his superlative attributes. RasūlAllāh ﷺ gave his two daughters Ruqayyah ﷺ and Umm Kulthūm ﷺ, one after the other, in marriage to Sayyidunā Úthmān ﷺ. Therefore, he was given the title: **Dhu'n Nūrayn**.[85] He was martyred on the 18th of Dhu'l Ĥijjah, 35 AH in Madīnah al-Munawwarah. The period of his rule was **12 years**.

[84] He was stabbed by a Persian non-Muslim slave named Fayrūz Abu Lu'lu.

[85] He who was Bestowed Two Lights.

The next rank of superiority belongs to the fourth khalīfah, The Chief of Believers, Sayyidunā Álī ibn Abū Ţālib ﷺ.

His name is Álī and his patronym is Abu'l Ĥasan and Abū Turāb.

He was the first to become Muslim among the youth. He was 15 or 16 when he accepted Islām. He had large eyes, a wheatish complexion, he was not tall, had a bushy beard which had turned completely white.

He was elected as the *khalīfah* on the day Sayyidunā Úthmān was martyred.

He was married to Sayyidah Fāţimah al-Zahrā'a ﷺ, the youngest and most beloved daughter of RasūlAllāh ﷺ.

Many ĥadīth have been reported describing his superiority over others.

He was martyred on the 21st of Ramađān, 40 AH at the age of 63 years.

The period of his khilāfah was **4 years and 9 months**.[86]

[86] His eldest son, Imām Ĥasan ﷺ became the khalīfah after his demise. After six months, Imām Ĥasan ﷺ handed the khilāfah to Sayyidunā Muáāwiyah ﷺ to end the internecine conflict and avoid bloodshed. The period of 'Rightly Guided Caliphs' [*khilāfah rāshidah*] is thus THIRTY YEARS as foretold by the Prophet ﷺ.

18. THE TEN PROMISED PARADISE

Ten companions of the Prophet ﷺ have received the glad tidings of Paradise. They are known as *ásharah e mubash'sharah* – the ten who were given glad tidings [of Paradise].

The four *khulafā* [pl. of *khalīfah*] who were mentioned above, namely:

1. Sayyidunā Abū Bakr[87] al-Ṣiddīq ؓ.
2. Sayyidunā Úmar ibn al-Khaṭṭāb ؓ.
3. Sayyidunā Úthmān ibn Áffān ؓ.
4. Sayyidunā Álī ibn Abī Ṭālib ؓ.

The remaining six are:

5. Sayyidunā Ṭalĥah [ibn Úbaydullāh] ؓ.
6. Sayyidunā Zubayr [ibn al-Áwwām] ؓ.
7. Sayyidunā Ábd al-Raĥmān ibn Áwf ؓ.
8. Sayyidunā Saád ibn Abī Waqqāṣ ؓ.
9. Sayyidunā Saýīd ibn Zayd ؓ.
10. Sayyidunā Abū Úbaydah[88] ibn al-Jarrāĥ ؓ.

[87] His name is Ábdullāh, as mentioned earlier and patronym is Abū Bakr.

[88] His name is Áāmir ibn Ábdullāh ibn al-Jarrāĥ; his patronym is Abū Úbaydah.

Some other companions have been given glad tidings of Paradise as mentioned in the Ĥadīth such as:

Sayyidah Fāṭimah al-Zahrā'a ﷺ, the daughter of RasūlAllāh – also known as the Lady of Paradise and she will be the queen of all the women who enter Paradise.

Similarly, her two sons, Imām Ĥasan ﷺ and Imām Ĥusayn ﷺ have also been given the good news that they will be the leaders of young men[89] in Paradise.

Similarly, the companions who participated in the battle of Badr and those who pledged allegiance under the tree [*bay-áh al-riđwān*].

[89] That is, those people who died young. Because the age of every person who enters Paradise will be same at 33 years, regardless of their age at the time of their death.

19. LEADERSHIP (IMĀMAH)

It is necessary for Muslims to have a leader who can enforce the Law [*sharīáh*], administer penalties [*Ĥudūd*], assemble armies,[90] collect charities [to dispense among Muslims], protect Muslims from thieves, robbers and raiders. A ruler who can establish Friday prayer [*jumuáh*], the two Ýīd prayers, to put an end to strife among Muslims, to safeguard the rights [of men] and accept witnesses for doing so, to take care of the affairs of the weak and orphans who do not have legal guardians, such as conducting their marriages, etc.

It is necessary for the leader – the *imām* – to be well-known and identifiable; not anonymous or hidden because he will not be able to fulfill his duties.

It is obligatory for such an *imām* to belong to the Quraysh;[91] it is not permissible for anyone outside the Quraysh tribe to become the imām [i.e. *khalīfah*].

It is obligatory for the imām to be a Muslim, a male, freeman, sane adult who can dispense in the affairs of Muslims. He should be an able administrator who can to manage the affairs of Muslims by exercising his power, influence and prominence. He should have sound political judgement. He should also possess [religious] knowledge, and should be equitable and brave.

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[90] To defend Islamic lands and prevent disbelievers from subjugating Muslims.

[91] The office of the khalīfah belongs to a member of the Quraysh clan. The Ottoman empire was a sultanate and technically not a khilāfah, even though it was termed thus.

He should enforce the *sharīáh* without fear or favour and protect the frontiers of Islamic lands. He should have the authority to prevent oppression and dispense justice.

All the companions of the Prophet ﷺ are pious and righteous men. It is necessary to respect them and mention them with love and respect. It is impermissible to dislike any of them, or disrespect them. Insulting the companions is heresy and immense misfortune.

Those sects which insult and curse the companions of the Prophet ﷺ and consider bearing enmity to be an act that merits reward, are intensely evil and heretical cults.[92]

The Companions [*ṣaĥābah*] are virtuous folk; hurting them causes pain to the Prophet ﷺ. No person, howsoever great in piety, knowledge and worship – whether a *waliy*, a *ghawth* or a *quṭub* – can be equal to even those who are deemed as junior[93] or lowest among the Companions.

All companions will go to Paradise and will be welcomed by angels.

[92] Mainly, the Rāfiḍīs who hate and revile most companions, including the first three khalīfahs; this also includes the Naṣibīs who hate Mawlā Álī ﷺ and the Ahl al-Bayt.

[93] Some companions were children; some passed away before performing worship and some whose deeds were not extraordinary. In fact, there are some who were administered punishment for sins they committed – but no pious or a righteous waliy can reach their grades.

20. THE FRIENDS OF ALLĀH [SAINTS]

The Friends of Allāh – the *Awliyā'a* – are the beloved slaves of Allāh, gnostics who are given knowledge of His Essence [*dhāt*] and Attributes [*ṣifāt*]. They are obedient and righteous slaves, who are diligent in worship and abstaining from sins. Allāh táālā has bestowed upon them a special status of being closer[94] [*qurb*] to Him.

Such people are known as *Awliyā'a Allāh* or the Friends of Allāh.

They can work miracles. For example, they can travel from the east to the west in an instant, walk on water, or fly in the air; speak to animals and inanimate things, ward off evil [by the permission of Allah], learn about events and happenings in far off places [without the aid of any device or man-made machines].

In reality, the miracles of Saints [*Awliyā'a Allāh*] are the extensions of the miracles of the Prophets they follow.

The love of saints is the source of bliss in this world and the hereafter; a means to earn the pleasure of Allāh táālā, because Allāh fulfills the wishes and needs of people for their sakes. Their prayers are accepted and hence people visit their graves, participate in gatherings to commemorate them and seek blessings [*barakah*] for their sakes. This

[94] Closeness or *qurb* is a metaphorical description. Allāh táālā is free from space, distance, direction and other modalities that are attributes of the creation. 'Closer' means that they are closer to His Mercy, His Bounty, acceptance of prayers, etc.

is a form of intercession, and praying to Allāh táālā with the intercession of His beloved slaves ensures a quick acceptance.

One can donate the rewards of good deeds like charity, recitation of the Qur'ān, remembrance [*dhikr*] of Allāh and other prayers, and this will benefit the deceased.

Therefore we hold gatherings of *Fātiĥah*[95] and *Gyārahwīñ*,[96] which have been in vogue among Muslims and the proof of which can be furnished from authentic Ĥadīth. Those who reject or refute these practices are misguided.

We beseech Allāh to grant us to live by and be steadfast upon the perfect faith, and give us death upon it and to grant us the love of those who are beloved to Him and protect us from His enemies.

Blessings of Allāh be upon the Best of Creation, Muĥammad ﷺ and upon his progeny and his companions.

[95] A gathering where Qur'ān is recited, the poor are fed and the reward of these good deeds donated to the dead.

[96] Similar to the above, but the reward is donated especially to the Sufi master from the progeny of the Prophet ﷺ, a great scholar, preacher and saint, Ábdu'l Qādir al-Jīlānī رحمة الله عليه and we pray to Allāh to accept our prayers for the sake of His beloved ﷺ.

TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ا أ ء	a	أمير	**a**mīr	**a**mazing
ب	b	باب	**b**āb	**b**asket
ت ة	t	تاج	**t**āj	**t** in French **t**rois
ث	th	ثابت	**th**ābit	**th**ing
ج	j	جسد	**j**asad	**j**am
ح	Ĥ	حسن	**Ĥ**asan	similar to **h**ose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	**kh**abar	similar to Scottish lo**ch** no english equivalent
د	d	دار	**d**ār	**d** in French **d**ais
ذ	dh	ذكر	**dh**ikr	**th**ere
ر	r	راشد	**r**āshid	trilled **r** as in **r**ose
ز	z	زكي	**z**akī	**z**ebra
س	s	سهل	**s**ahl	**s**olid
ش	sh	شاب	**sh**āb	**sh**ock
ص	ṣ	صبر	**ṣ**abr	pharyngeal **s** no English equivalent
ض	đ	ضياء	**đ**iyā'a	similar to **d**aughter no English equivalent
ط	ṭ	طب	**ṭ**ibb	pharyngeal **t** no English equivalent

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ظ	ż	ظل	**ż**ill	pharyngeal **z** no English equivalent
ع	á, í, ú, ý	عرب علم عمر عيد	**á**rab **í**lm **ú**mar **ý**id	voiced pharyngeal fricative no English equivalent
غ	gh	غار	**gh**ār	as in French **r** **r**ester voiced uvular fricative
ف	f	فجر	**f**ajr	**f**lower
ق	q	قريب	**q**arīb	a guttural **k** voiceless uvular stop no English equivalent
ك	k	كتاب	**k**itāb	**k**in
ل	l	لباس	**l**ibās	**l**ate
م	m	مال	**m**āl	**m**orning
ن	n	نور	**n**ūr	**n**oon
ه	h	هدى	**h**udā	**h**ouse
و	w	وزير	**w**azīr	**w**ord
ي	y	يد	**y**ad	**y**ellow
إ	i	إدام	**i**dām	**i**nsight
أ	a	أتم	**a**tam	**a**dvent
ا	ā	باب	b**ā**b	f**a**ther
ي	ī	سرير	sar**ī**r	tr**ee**
و	ū	طور	ṭ**ū**r	r**oo**t

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
عا	áā	عالم	**áā**lim	-
عي	ýī	عيد	**ýī**d	-
عو	úū	عود	**úū**d	-
شَ	sh'sh sh-sh	الشمس	ash'shams ash-shams	-
أ	a' or a-	مأمور	ma'mūr	-
ئ	i'y or i-y	بئس	bi'ysa bi-ysa	-
ؤ	u' or u-	لؤلؤ سؤلك	lu'lu' su-lika	-
	'	أصحاب تكحيل أسهل	aṣ'Ĥāb tak'Ĥīl as'hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب تكحيل أسهل	aṣ-Ĥāb tak-Ĥīl as-hal	separator to distinguish between sounds represented by letter pairs
	superscript	من	mi^{n}	to indicate an elision
	-	مآرب	ma-ārib	separator when elongation follows a vowel

In transliteration of Arabic names, the definite article **'al'** is not transcribed *always* for readability, though it is incorrect in the original. The following rules are followed:

a. The 'al' is retained when used as an auxiliary, as in Abu Bakr **al**-Bayhaqī and Badruddīn **al**-Áynī.

b. It is omitted when used alone, as in Bayhaqi or Áynī.

c. It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like *Durr al-Mukhtār*.

ABOUT THE AUTHOR

Ṣadr al-Afāđil Shaykh Sayyid Muĥammad Naýīmuddīn Murādābādī was born on the 21st of Ṣafar 1300 (1st January 1883) in Moradabad,[97] in a family of scholars and notables. He was exceptionally intelligent and had an excellent memory. He memorised the Qur'ān at the age of eight and was then tutored by his father, Mawlānā Sayyid Muýīnuddīn '*Nuzhaŧ*', Mawlānā Shāh Abu'l Fađl Aĥmad and Állāmah Sayyid Muĥammad Gul Kabulī. He completed his graduation in Madrasah Imdādiyyah in Moradabad in 1320 AH by the time he was twenty. Mawlānā Naýīmuddīn was a towering scholar, an exegete of the Qur'ān, a ĥadīth master, a jurist (*muftī*), an eminent teacher, a brilliant debater, an orator, an activist and a physician. He was a prolific author. The following are among his works:

1. ***Khazā'in al-Írfān fi Kanz al-Īmān***: A commentary on the Urdu translation of the Qur'ān by Alahazrat Imām Aĥmad Riđā Khan.

2. ***Al-Kalimatu'l Úlyā li Iýlā'i Ílm al-Muşţafā***: He wrote this work on the topic of the Knowledge of Unseen [*ílm al-ghayb*] at the age of twenty. A Wahābī columnist wrote a vituperative piece on Alahazrat, upon reading which, Mawlānā Naýīmuddīn fell sick because of the lies and slanders of the Wahābī. Thereafter, he wrote this refutation, which was brought to the notice of Alahazrat, who praised it immensely and invited him to Bareilly.

[97] Moradabad is in Uttar Pradesh state in India.

3. ***Aṭyab al-Bayān fi Raddi Tafwiyatu'l Īymān***: Refutation of Ismāýīl Dihlawī's deplorable *Tafwiyatul Īymān*.

4. ***Aswāṭ al-Ádhāb álā Qawāmiý al-Qubāb***

5. ***Al-Taĥqīqāt li Daf' al-Talbīsāt*:** Refutation of Al-Muhannad which is claimed to be an answer to Ĥusām al-Ĥaramayn.

6. ***Aādāb al-Akhyār fī Táżīm al-Aāthār***

7. ***Farā'id al-Nūr álā Jarā'id al-Qubūr***

8. ***Sawāniĥ Karbalā***

9. ***Kashf al-Ĥijāb án Masā'il Iysāl e Sawāb***

10. ***Sīrat e Ṣaĥābah***

11. ***Hidāyat e Kāmilah bar Qunūt e Nāzilah:***

12. ***Taskīn al-Dhākirīn wa Tanbīh al-Munkirīn:***

13. ***Fatāwā Naýīmuddīn:*** Many monographs mentioned above can be found in the collection of his fatāwā.

14. ***Riyāz e Naýīm*:** A collection of devotional poetry.

He passed away on the 18th of Dhu'l Ĥijjah 1367 (23rd October 1948). May Allah táālā have mercy on him and be well pleased with him.

ABOUT THE TRANSLATOR

Abu Hasan is a student of Islamic sciences and Sacred Law. Ĥanafī–Māturīdī and aspirant to the Qādirī path, he is an ardent admirer and follower of Imām Aĥmad Riđā Khān al-Baraylawī رَضِيَ اللّٰهُ عَنْهُ. He translates bits and pieces from classical texts in the course of his learning for his own edification which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on *tanwir.org* and *ridawi.org*; he also writes on the Islamic forum, *sunniport.com*. His books, translations and infographics can be found on *ridawipress.org*.

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